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LATE AND INTERESTING INTELLIGENCE FROM
INDIA.

Extract of a Letter from Dr. Carey to the Editor,
dated Calcutta, Jan. 29, 1811.

My dear brother,

BY my much respected friend, Mr. Lindeman, I take the opportunity of writing to you, and at the same time of introducing him and Mrs. Lindeman, both of whom, though not Baptists, are I believe truly pious persons : They are going to England by way of America.

I perceive that the accounts which I, from time to time, send to my highly respected brethren, Dr. Rogers and Dr. Staughton of Philadelphia, are sent to you for publication. There is not therefore any occasion for me to repeat to you what I have said to them : I will therefore try to give you a general account of the success of the gospel among us, and add such particulars as may occur.

The Lord has been very gracious to this land of darkness, in giving his gospel entrance, and in beginning to set up his own kingdom. The Lord has graciously planted five churches in Bengal, one in Orissa, and one in the Burman Empire. In these churches there was last year an increase of 105 persons, who were baptized and received into communion, besides several restored, who had been suspended from communion or excluded. The work still goes forward, and fourteen or fifteen persons have already been baptized within the present year.

The work of grace has been chiefly carried on among the poor. In the church at Calcutta, it has been principally among the native Portuguese, and the descendants of Europeans by

illicit connection with native women. These people form a connecting link in the chain of society, between Europeans and Hindoos or Mussulmans. They speak the language of the country as their vernacular tongue, and many of them know no other : The conversions of most or all of them may, indeed, be traced to the preaching, or other means of grace afforded them in the Bengallee language. Numbers of them were nominally Roman Catholics, but as ignorant and superstitious as the Hindoos. They knew nothing of the word of God, till it was published to them in their own language.

The churches above mentioned are so spread over Bengal and Orissa, that the word of God is more or less published throughout the greatest part of these countries : I say, more or less, because it must be evident to you, that the means of grace bear no proportion to the extent and population of the country. Where the stations are fixed, and churches are formed, the means of grace are in greater plenty ; but in many places there is nothing more than an obscure confused account of the gospel. Our brethren usually occupy a circle of near a hundred miles diameter, viz. 50 miles in every direction from their habitations. It must however be obvious, that many places within so large a circuit can be but seldom visited ; and consequently that there are only a few feeble glimmerings in the midst of great obscurity. Those few, however, who have received the gospel, talk of it to others, and a spirit of inquiry is thereby promoted.

We have been enabled to begin three new missions within the last twelve or thirteen months. It is true, that to Bootan was set on foot before that time ; but owing to various circumstances nothing effectual has yet been done in it. Brother Robinson, attended by brother Cornish, (a young man called to the work of the ministry by the church at Calcutta) is now gone to that country, and from the last letters we received, we have reason to think they have by this time arrived there. What reception they will meet with we cannot say ; but the cause is in the hands of God who cares much more for it than we do.

Brother and sister Chamberlain, attended by brother Peacock, (also called to the ministry by the church at Calcutta) and his wife, sat off last week, to begin a new mission in a distant part of Hindoostan, at the city of Agra.* Government has given them permission to go thither. The journey will be about four months. May the God of all goodness protect them on the way, and set before them an open door that no man can shut, and make their labours in these parts very successful, so that the word of the Lord may sound out from them to all the surrounding regions.

* Brother Moore has been settled near Patna, a large city in Hindoostan, for this last year and half or more.

It now remains for me to say a little about the translations of the word of God into the languages of the East, and the progress made in printing them. I may observe, that the whole Bible has been printed some time in Bengalee, and a second edition of some parts of it. The New Testament and Pentateuch are printed in the Sangskrit language. In the Orissa language, the New Testament, and the Old Testament from Job to Malachi. In the Mahratta and Hindoostanee languages, the New Testament is printed. I say printed, because, though in each of the three last mentioned languages a few sheets are not yet printed off, yet they are going on so rapidly, that most of them will be entirely finished by the time this letter leaves this country; indeed we consider them as included in the labours of the last year. In the Chinese language the gospels by Matthew and Mark are printed off, and I expect the New Testament will be published in that language by one means or other, sooner than was expected. We have begun printing in the language of the Shikhs, and in the Burman language: both of these, however, more properly belong to the present year, in which we also hope to begin printing the Telinga, and perhaps Kernata.

The translations in all the languages are much further advanced than the printing is, and will always go on faster than the printing can. In due time, however, I trust that most of, or all the nations of the East will hear in their own tongues the wonderful works of God.

Our friends will give you much more ample information of all things which are doing here, than I can do in the compass of a letter; to them therefore I refer you for particulars. Accept of my hearty wishes for your success in the best of causes, and believe me to be

Very affectionately yours,

W. CAREY.



Extract of a letter from the Rev. Dr. Marshman to the same, dated Serampore, Feb. 13, 1811.

My dear Sir,

ALTHOUGH I have neither the pleasure of being personally known to you, nor of being favoured with a letter at any time from you, yet your concern for the interests of our glorious Redeemer's kingdom, of which I have heard from time to time, sufficiently endears you to me, and makes me embrace with pleasure this opportunity of dropping you a line. A worthy friend of ours,

though not of our persuasion, a Mr. Lindeman, intends to visit Boston, on his way to England: He is a pious and judicious man, a thorough lover of the ways of God, and a most generous friend to the mission; and I know I need say no more in order to recommend him to your esteem and good offices. It was at his house that we preached for several years prior to the erection of our chapel in Calcutta; and we have reason to believe the word was blessed to his conversion. He is well known to a pupil of mine in Boston, a Mr. Caleb Hiorns, whom I greatly esteemed.

Your interesting *periodical publication* has often cheered our hearts; and we should be thankful if you would constantly send us half a dozen copies to supply and enliven our different mission stations: we will cheerfully pay the amount in any way you may appoint. I feel too an uncommon interest in the tour of Mr. Benedict, for the sake of ascertaining the extent of our dear Redeemer's kingdom among you. No news is so welcome to us as this; and if we could obtain all the periodical publications in the United States, which give an account of the revivals, &c. of religion, we should feel more gratified than I can easily describe. The increase of the Redeemer's kingdom in the world is the only subject which has charms to those who duly feel the deplorable state into which iniquity has plunged mankind; and America, as a theatre on which he is displaying in a peculiar manner the wonders of his grace, exhibits a most interesting spectacle to the genuine philanthropist. I hope you will never cease your prayers, your expectations, nor your exertions till not only all the native Indian tribes, but the whole of South America, unite with you in glorifying the Redeemer.

We have the highest reason both for gratitude and encouragement relative to our work in India. A hundred and five have been added by baptism to our united churches in the past year; and the Lord has been pleased so to enlarge us, that beside five stations in Bengal, containing each an infant church, we have two stations in Hindoostan, a mission to Rangoon, another to Orissa, and another waiting to enter Bautan and Tibet. Let us constantly have an interest in your prayers, and favour me occasionally with a line, which I will as constantly answer, if I am able.

I am, my dear Sir,

very cordially yours in the Lord,

J. MARSHMAN.

MR. EDITOR,

The subjoined address was written by my very worthy predecessor, Mr. Thomas Hopkins, with a design to read it to the church at Devizes, Wilts, under the pastoral care of Mr. Sloper, to whom he was an assistant, when he had determined to renounce the principles of infant-baptism, and to be baptized by immersion on a profession of faith. When it is known that he was afterwards remarkably useful in the church at Eagle Street, one hundred persons joining it during his pastorate, a period but of two years and a half, and that while he lived he was much esteemed by persons of all denominations, and died at the early age of 29 years, (26 Nov. 1787) greatly and deservedly lamented by his people ; it may, perhaps, lead some others, who are halting between two opinions, resolutely to assert their sentiments, casting themselves and families on the providence of him who has never left or forsaken any, who, from a principle of love to him, have left and forsaken their old connections, or might have been left or forsaken by them.

With my best wishes for prosperity to attend your undertaking,

*New North Street,
Nov. 1, 1808.*

I am, Sir,
Yours respectfully,
JOSEPH IVIMEY.

ADDRESS.

MY DEAR FRIENDS,

I presume the far greater part of you are already apprized of my reasons for detaining you at this time, and this consideration renders it the less necessary to say so much as I might otherwise think it right for me to say.

My present situation, as a public character, I think you must all acknowledge, is in many respects very delicate and trying, and the task I have now before me is of such a disagreeable nature, that nothing but the clearest conviction of its being my indispensable duty, could support me under, or cause me to persevere through it ; and as this is the case, I hope I shall have your friendly and candid attention while I endeavour to proceed.

Liberty of conscience, or the right of private judgment, in matters of religion, as professed Protestant Dissenters, we must all acknowledge to be inviolably sacred ; every professing christian, consequently every minister of the gospel, has an indisputable right to judge for himself, what doctrines, and what conduct are most agreeable to God's holy word, which is always to be considered as the only invariable rule of our faith and practice ; nor do I apprehend that any public preacher is accountable to any, but the most high God, for the doctrines he teaches, or the duties he recommends. But notwithstanding I think this to be true, yet I readily acknowledge that every church or society of professing christians have a right, to inquire

what are the sentiments of their minister, both with respect to the doctrines and ordinances of the gospel. And if at any time a minister should see cause to alter his sentiment, either with respect to his doctrine or practice, I consider it to be his duty to make the same known to the people among whom he preaches, as soon as he conveniently can, so that they may determine among themselves whether it be right for them to continue to sit under his ministry or not.

From hence it follows that it is my indispensable duty to inform *you* what are my *present* sentiments respecting the divine institution or ordinance of *baptism*. I suppose you are somewhat surprised that any alteration should take place in my mind on this subject. But I presume your astonishment will in a measure lessen, when I assure you, that for the space of seven years after I first made a profession of religion, (I desire to mention it with shame and humility) I never spent one hour in thinking on the subject. Having received my first serious impressions among the Pædo-baptists, I thought all was right, and consequently troubled myself no farther about it. It is now about a twelve-month since I first took the matter into serious consideration.

I know there are some who strongly suspect that it is by the persuasions and intrigues of the Baptists that I have been drawn over to their party, but I solemnly declare to the contrary ; they have always studiously avoided entering into any conversation with me on the subject, unless I first began, and I must take the liberty to say that if any reflections are cast on the Baptists on account of my conduct, they will be illiberal and unjust.

I was first led to a close study of the subject by considering, that if Baptism was an ordinance of divine institution, and of perpetual use in the church of God, as we all believe it is, then I was not only personally concerned in it as an individual, but, as a public character, it would become my duty to vindicate and recommend it. And if infants were the proper subjects, and sprinkling or aspersion the proper mode, then it would be right for me, on proper occasions, to justify the conduct of those who attend to such a practice, especially as my being in connection with such persons, was, at least, a tacit acknowledgment that I was of that opinion. It was then I began to lament the impropriety of my conduct in having been a professor of religion, more especially a public preacher, so long, without ever duly examining the arguments on either side of the question. However, as I knew it to be a subject of much controversy, I was determined to give it a fair investigation, and though I am free to acknowledge that when I first set out with this design, I was secretly inclined to hope the scale of evidence would preponderate in favour of the present popular practice of infant aspersion, (for you must all be sensible that my interest, my connections and present sphere of acquaintance, would all conspire to excite such

a wish) yet I hope I can say that I have made it a matter of earnest prayer, again and again, that I might be entirely divested of all prejudice and party spirit, and that the Lord would graciously guide me into the way of truth, and not suffer me to go astray either to the right hand or the left.

In order to do the subject that justice which its importance demands, I have read the most approved authors on *both* sides the question, and have endeavoured with no small diligence, to consider and compare the arguments and objections that both parties have deduced from scripture and antiquity : and in so doing I have been surprised, and in some measure grieved, to see the weakness and fallacy of those arguments which are offered in support of infant baptism. But as it was my desire not to call any man master upon earth, nor subscribe to the creed of any man, or set of men, without examining it for myself, I have, therefore, by the help of my concordance, turned to, and considered all the passages in the New Testament that speak of, or refer to baptism. The result of these my researches and inquiries is a firm belief and persuasion that *true believers*, or persons professing faith in Christ, are the *only proper subjects*, and that *immersion* is the only *scriptural and apostolic mode of baptism*.

I forbear entering into the merits of the cause at this time, and must content myself with thus declaring my sentiments unto you, as I am not permitted publicly, among you, to assign my reasons for espousing such sentiments. Indeed it was my intention at first to say but a *very few words* on that head, in order to shew that I acted from principle, lest it should look like a design to draw others over to my way of thinking ; than which nothing could be farther from my mind.

It gives me peculiar pleasure, when I consider that I have the testimony of my conscience to support me in saying, that I have never made use of any arts or intrigues, in order to form a party or to cause divisions in this church. So far from it, that you yourselves must bear me witness, that I have ever carefully avoided entering into conversation with any member of this society on the subject ; and for this reason, lest they should think I wished to make them proselytes to my sentiments, and so make my own conduct appear the more plausible.

But not to detain you too long ; as it appears to me that Baptism is an ordinance of divine institution, that persons professing faith in Christ are the proper subjects, and that immersion is the only scriptural mode ; you will not wonder that I should consider myself an unbaptized person, and consequently that I shall think it my duty in obedience to my Lord's command, and in imitation of his great example, to attend to that ordinance as soon as I conveniently or consistently can.

I hope this part of my conduct will not be the means of depriving me of your affection and esteem, which hitherto I have

had the happiness to possess, or of causing any animosities to take place between us. Surely we may continue to love as brethren though in this respect we differ in our judgment, and even though you should not think it right to continue me in the situation in which I now am as a minister among you.

I own the idea of parting is, on many accounts, to me exceedingly painful, and happy should I be if it could, by any means, be agreeably prevented : but I fear I cannot reasonably expect it, when I consider that honesty constrains me to tell you that for the future, I cannot, consistently with the dictates of my conscience, remain entirely silent on the subject.

The mean and unhallowed arts of sophistry and dissimulation I despise and abhor ; openness and transparency I admire in all men, especially in ministers of the gospel. And then I must ingenuously acknowledge that henceforward I shall consider baptism, as well as the ordinance of the Lord's supper, (for I see no reason why one should be exalted above the other) as a part of the counsel of God, which it is my duty to reveal, and not keep back in my public ministrations. I hope I shall never be suffered to introduce it on improper occasions, as no one, I believe, can be farther than myself from thinking that it is, by any means, available or essential to salvation. Yet I dare not treat it with the indifference which too many *have* done, and which too many *still continue to do*, to the no small dishonour, I apprehend, of the infinitely wise and gracious Redeemer, whose institution we all acknowledge it to be. I hope, my dear friends, you have too much regard for me, to wish me to act in such a manner as to violate the sacred rights of conscience, or to bring guilt upon my mind, which I should do, if I were to act contrary to my sentiments, to please any man, or any set of men.

To conclude ; if after you have seriously and deliberately considered the matter among yourselves, you should unanimously desire my stay among you, I hope I shall esteem it a pleasure to serve you according to the best of my abilities ; but if you should otherwise determine, you have only to inform me of it by the proper persons, in a friendly manner, and I shall quietly and peaceably withdraw ; and rather than you should be put to any inconvenience, I will, if agreeable, continue to preach for you, as I have hitherto done, until you can furnish yourselves with an agreeable supply.

And should it be the case that we must part, I hope I shall retain the same affection and esteem for you as ever. The kindness of the church, and of the people attending divine worship here in general, and of the generosity of some particular individuals, I hope I shall never forget, but ever gratefully remember. And however the Lord may see fit to dispose of me, may he send you a minister to preach the word of life among you, with whom you may have less trouble and care than you have had with me.

I have now only to request an interest in your prayers, that I may be enabled to tread the path of duty and leave all events and consequences with him who doth all things well. And in return, I hope I shall be enabled to pray, that the Lord may bless you with abundance of prosperity, and that you may increase with all the increase of God: for I trust I can say without any dissimulation, *Grace be with all them* (whether Baptist or Pædobaptist) *that love our Lord Jesus Christ in sincerity.* Amen and Amen.

Baptist Mag.

REVIVAL OF RELIGION IN THOMASTON.

To the Editor of the Massachusetts Baptist Missionary Magazine,

Thomaston, May 13, 1811.

DEAR SIR,

Believing that Zion's prosperity will gladden the hearts of all her friends, I take the liberty to give you a brief account of the late work of God in this town.

On the twentieth of March last, as I was attending to my school, an uncommon solemnity struck my mind, which was accompanied with a peculiar desire for the salvation of souls. For some weeks before, I had discovered some symptoms of a revival of religion; but, as three years had not elapsed since we were favoured with a great reformation, in which, upwards of 150 were baptized; and as there had been little falling away compared with what is common, I could hardly believe what present appearances seemed to warrant. The impressions, however, were so strong, that like one upon the watch-tower, I stood waiting to hear what God the Lord would say; expecting that he would speak peace to Jerusalem.

I was at length constrained to omit the usual exercises of the school, and speak to the children about their spiritual state. The scene was solemn and affecting. I soon dismissed the school and went to visit my brethren, who were my neighbours, to see if they had discovered the blessed dawning of the day: I found a number of them watching for the morning, who also thought they discovered some presages of a day of divine power. But others who had been given too much to slumber, could hardly believe that the morning had come.

The cloud which first appeared small, soon extended over the town. "The wilderness and the solitary place seemed to be glad, and the desert to rejoice and blossom as the rose;" and "The voice of the turtle was also heard in this part of our land."

Several remarkable conversions have taken place. Some, who seemed determined in sin, and to be proof against all religious impressions, have been struck so powerfully as to cry out for mer-

cy ; and shortly after have been brought to praise God in union with his children. The old and the young, the rich and the poor, have been subjects of the work. For six sabbaths successively, baptism has been administered. 44 have been added to the church, and others appear to be gathering in.

P. S. The following is subjoined as a specimen of the above work.

One evening, as I was visiting from house to house, a young married man gave me the following relation.—“ About two months ago,” said he, “ I went to meeting, and being much displeased with the preaching, thought I would never attend that meeting again. I have not been since, until to day. I was now led by curiosity, as some expected after sermon, to relate their experience ; but in the latter part of the sermon, some alarming words being addressed to the impenitent, struck my heart. My head fell, and my eyes gushed out with tears.” As he uttered these words, he tremblingly caught hold of my hand, and exclaimed, “ O what a sinner ! O what a sinner ! Is there mercy for me ? Is there mercy for me ?” Thus weeping he entered the house, where his parents and wife were, when an awful sense of eternity seized upon most of them ; but *he* was soon filled with praise for delivering grace. His father and wife were shortly after, hopefully converted, and are now acceptable members of the church.

The same evening and in the same neighbourhood, a young married man of some distinction, who, though naturally of a benevolent disposition, was a very gay, thoughtless person, and might be considered as a leader in Satan’s kingdom, had the day before manifested his activity in the service of sin to such a degree, that his aged father, who was a christian, and who had till now believed that, before he died, he should see his son a child of God, had this day given up all hope of its ever taking place. After this visit, although nothing very special appeared to be on his mind, yet he thought he would go and try to pray. He accordingly went out, and knelt down, when it seemed to himself as if he were filled, and raised up from the earth. He attempted to go into the house, but thought if he went from the place he should be damned : He paused for some time ; at length, he went into the house, but in all the pangs of expiring sin ; and crying out, “ O God, I am undone ! Pray for me ! Don’t think I am crazy ! I am perfectly sensible.” The neighbours soon gathered in, and prayer was made. Being sent for, I went to see him, and found him crying for mercy ; but as I entered the house, he thought he saw a gleam of light, and cried out, “ O ! was there ever any one so before ?” The house was soon crowded, and many were made to tremble. In about half an hour his soul appeared to be set at liberty. When the Bible was mentioned to him, he exclaimed, “ O the blessed Bible ! where is it ?”

He sprang and caught it in his arms, and read with delight. He remarked on the wisdom of God, in making him appear so foolish in the eyes of the world, inasmuch as he had been the greatest sinner in the neighbourhood. He asked forgiveness of the christians present, and conversed like a real child of God. His wife, being convicted of her state, strove to suppress her feelings, and sang songs and dancing tunes to get her mind off from religion, and, (to use her own words) thought she would die before she would speak of her trouble of mind : but she was so struck a few days after, that she fell on her knees, and cried for mercy. Prayer was also made for her and she soon obtained relief. They both made a profession of religion, and after being baptized, they gave up themselves to the church, to the astonishment of their former companions. "This is the Lord's doing, and it is marvellous in our eyes." In another part of this town, and in St. George, there have been a number most remarkably converted, under the instrumentality of Elder Ames. 17 have joined the church in St. George.

YOURS RESPECTFULLY,

SAMUEL BAKER.



BRIEF MEMOIRS OF THE ENGLISH BAPTISTS.

SECTION I.

From the First Plantation of the Gospel in Britain, to the Introduction of Popery.

ABOUT sixty years after Christ ascended to glory, his kingdom came into our Land. Which of the Messengers of his grace were sent to prepare the way of the Lord in our wilderness is quite uncertain. Some say Paul and his companions, others Simon Zelotes, or Simon the Canaanite, others James the son of Zebedee, or Aristobulus. Certain Roman Catholics will have it that Peter first preached the gospel to the Britons, but other Papists seem sure Joseph of Arimathea was the man. That he built the first church at Glastonbury, and by direction from Gabriel, the Archangel, dedicated it to the Virgin Mary ; but we believe not their sayings. Whosoever Immanuel first dispatched to shew our countrymen the way of salvation, they doubtless taught, *He that believeth and is baptized shall be saved, but he that believeth not shall be damned.* Nor did they preach in vain, for in Britain, as in other places, *Many of them which heard the*

word believed on the Lord Jesus Christ, and were baptized both men and women. Thus, it appears to us, that

The first British Christians were Baptists.

Some of them, particularly Arviragus, Brennus, Linus, Lucius, Claudia, and Pomponia, were of royal blood, but many of inferior birth were called to be saints. Christianity soon made considerable progress in the land, and christians cast off the works of darkness, and put on the armour of light. Zealously affected in a good thing, they either destroyed their idols' temples, or devoted them to the worship of Jehovah. Filled with the Spirit, they behaved well in the church of God, and walked in wisdom towards them that were without. The candle of the Lord shone upon their heads, and his secret was upon their tabernacles; they washed their steps with butter, sat under their vines and fig-trees without fear, and waxed stronger and stronger in grace and number.

But after a season, their adversary, the devil, moved wicked men to weaken them by the way. Ten times did those wolves in sheep's clothing, called Emperors of Rome, persecute the flock of Christ. The last of these ten persecutions, under Dioclesian, in 303, was the most furious of them all, and its rage was felt in Britain. Beside Alban, of Verulam, now called St. Albans, Aaron and Julius of Carlisle, and other men of great note, an immense multitude of our brethren were slain for Religion. We therefore apprehend that

The first British Martyrs were Baptists.

Their places of worship were thrown down, the holy scriptures burnt in the streets, and christianity almost rooted out of the land. This dreadful calamity did not last long; in little more than a year the indignation was overpast. As soon as it was gone by, the remnant of the faithful, who had fled into the woods and rocks for refuge from the storm, and had their lives for a prey, left their solitary abodes, rebuilt their Meeting-houses, revived as the corn, grew as the vine, and cast forth their roots as Lebanon.

About this time the Emperor Constantius resided in Britain, was favourable to christianity, saved the followers of the Lamb from them that hated them, and would suffer no man to do them wrong. It is said he died at York, in 306. His son Constantine the Great, born in Britain, succeeded his father in the empire, professed to believe in Christ, and was baptized about the year 310. As soon as the Emperor had declared himself a christian, his great men did the same, for it has ever been a rule with courtiers to follow the court. Therefore the nobles and the chief officers of the empire, rose up as one man, and by the voice of their conduct, said to their master, *Whither thou goest, we will go, and where thou lodgest, we will lodge, thy people shall*

be our people, and thy God our God. With what degree of sincerity we leave. This is certain, great numbers of the common people in various countries followed their example, and nations of professors were born at once. The church had a great accession of power, wealth, honour, and people, but we fear did not altogether hold fast the form of sound words. How our British brethren acted in this time of temptation we cannot fully determine. It is possible that a few of them inclined to Arianism, but, considered as a Body, we have reason to believe they continued sound in the faith and zealous of good works. For a season the church had rest, but the time was short. More than 360 years Britain had been a province of Rome, but now the empire began to fall; and upon the irruption of the Goths into Italy, in 410, the Emperor Honorius was obliged to withdraw his forces, both Roman and British, from our Island to defend himself upon the Continent; and liberty and monarchy returned again to the Britons. But the kingdom being left without a sufficient military defence, it was soon invaded and sadly harassed by the Scots and Picts; therefore king Vortigern, by the advice of his subjects, in the year 447, invited the Saxons to come and assist him in the defence of his dominions. They came, at first, as friends, but soon turned foes, quarrelled with the Britons, and after many severe battles, made a complete conquest of the country; and in 593 divided it amongst themselves. As soon as these savage Pagans were possessed of the kingdom, they threw down christianity, and set up their own idolatry; plundered the country from sea to sea, and destroyed every vestige of true religion they found in their way. Cities, towns, and villages, were set on fire; the flames spread over the whole land; and places of worship, and public and private buildings, fell in one common ruin. Pastors and their people, citizens and peasants, perished by fire and sword, without distinction, no one daring to give their scattered bodies an honourable funeral!

But notwithstanding these dreadful events, the cause of Christ did not become extinct in the nation. Many of our brethren fled into Cornwall and Wales for safety, and the people that were left of the sword found grace in the wilderness. The Lord remembered them in their low estate, and therefore, though troubled, they were not distressed; though perplexed, they did not despair; though persecuted, they were not forsaken; though cast down, they were not destroyed.

While the church of God, in Britain, languished under oppression, the man of sin, at Rome, gathered strength to impose his abominations upon mankind. About the year 596, Pope Gregory, the Great, (and a great deceiver he was,) sent Austin, the Monk, and a company of his brethren, into England, to convert the Saxons from Paganism to Popery; the enterprize succeeded, and conversion (or rather perversion) work was perform-

ed on a large scale. King Ethelbert had lately married a Catholic princess, daughter of the French king. The queen favoured the Papal mission; Austin was graciously received at court; the king soon became a Roman new creature, and advised his subjects to follow his example. Though quite ignorant, both of christianity and popery, the people well understood the importance of obeying the king's counsel, and *firmly believed* it would be dangerous for them to do otherwise. Believers, of this description, abounded, openly declared what their Lord had done for them, and offered to be baptized into their faith. Austin performed the mummery of consecrating the river Swale, near York, for the purpose, and so grossly abused the ordinance of baptism to promote the cause of superstition, that he obliged multitudes of the Saxons to enter the water, and immerse themselves; or otherwise commanded by the voice of criers, that the people should go into the river, confidently, two by two, and in the name of the Trinity immerse one another by turns. It is said that upon a Christmas day, in some such manner as we have recited, ten thousand people were translated from the service of the sun, moon, and stars, their ancient idols, to the worship of Antichrist, a seven-headed and ten-horned monster, covered with vermin like frogs and locusts, and kept for the amusement of a most impure harlot, drunk with the blood of the Saints!

Austin, having met with so much success in England, resolved to try what he could do in Wales. The British christians who had fled there from the persecutions of the Saxons, were now become very numerous, and the priest determined, if possible, to bring them within the pale of his church. Therefore he held a synod in their neighbourhood, and sent to their pastors to request they would receive the Pope's commandments, and walk in the same all the days of their lives; but they would not. He then offered to capitulate with them on more moderate terms. These were his words, "Sins ye wol not assent to my hests generally, assent ye to me specially in three things. The *first* is, that ye keep Ester day in the fourme and time as it is ordained. The *second*, that ye geve Christendome to children, and the *thyrde* is, that ye preach unto the Anglis the word of God, as *I have exhorted you!*" But they would pone of his counsel. It therefore seems evident, that

The first British Protestants were Baptists.

Austin finding he could not prevail with them to change the glory of the incorruptible God into the image of a beast, threatened them, saying, "Sins ye wol not receive peace of your brethren, ye shall of other have warre and wretche." Accordingly he brought the Saxons upon them to shed their innocent blood, and many of them lost their lives for the name of Jesus. Those

that escaped this horrid massacre, not at all discouraged by the slaughter of their brethren, with purpose of heart cleaved to the Lord. And as their history from the earliest times expressly mentions the baptizing of adult persons, and is totally silent respecting baptizing of infants, it appears to us that there was no such practice as infant baptism in England before Austin came hither. And therefore we conclude that from the first plantation of the gospel in our land, down to about the year 596, *all our christian countrymen were Baptists*. The church was now divided into two parts, the old, and the new. The members of the old, or Baptist church, continued to maintain the right of private judgment, and held fast their usual simplicity and integrity.

“ Their ministers were low and liefse
And loved theyr flocks to feede,
They never chosen to be chiefe
And simple was theyr weede.”

Their people fought the good fight of faith, whereunto they were called, and were ready to give an answer to every one that asked them a reason of the hope that was in them with meekness and fear. The new church adopted infant baptism, but for the most part continued in the practice of their full grown vices. Their priests were haughty, covetous, vain, indolent, and fop-pish. To encourage the people to support them in their pride and folly, they allowed them to add new hypocrisy to old superstition, and enjoy their Pagan routs under Popish names. This is manifest from the following order given by Pope Gregory to Austin. “Whereas there is a custom among the Saxons to slay abundance of oxen, and sacrifice them to the Devil; you must not abolish that custom, but appoint a new festival to be kept either on the day of the consecration of churches, or on the birth day of the saints, whose relics are deposited there; and on those days, the Saxons may be allowed to make arbours round their temples changed into churches, to kill their oxen, and to feast as they did while they were yet Pagans!” Nor do we consider it at all impossible, that Austin, in order to secure his popularity, might now and then sit down with his disciples, and eat at the devil’s table.

It is a matter of fact, that the wretched devotion we have mentioned was sanctioned by church and state, and that Popery became the established religion of the land. If any one should observe, that at this time Popery was not arrived at the full measure of the stature of Antichrist; we reply, that in its earliest infancy, Popery was a *Mystery of Iniquity*. As a reward, we suppose, for his meritorious services, the Pope made Austin a *Saint*, and the king created him Archbishop of Canterbury. But some Papal saints have been found sad sinners, and Roman Catholic Archbishops have been sometimes no other than wolves in

sheep's clothing. This saint, who brought Infant Baptism to England, died in the year 604. But it affords us unspeakable pleasure to remark, that we have in our time Pædobaptists who are far more excellent christians than ever Austin or his disciples were. Men of sound piety, great abilities, and eminent usefulness in the church of God. And however our sentiments on Baptism may differ from theirs, we affectionately esteem them as our brethren in Christ, and rejoice in hope, that when that which is in part is done away, and that which is perfect is come, we shall harmonize in opinion of divine things, and with one heart and voice ascribe *Blessing and honour, glory and power unto him that sitteth upon the throne, and to the Lamb forever.*

(To be continued.)

I. T.

The Heavenly Guest.

Behold thy king cometh unto thee.—He comes, as often as his word is preached. Ah ! oughtest thou not rather to repair to him, on whose grace thou art every moment dependent ? But if thy Saviour had waited for thee to seek to him first, thou hadst perished everlastingly. To prevent this, thy Redeemer hastens to thy help in his blessed gospel, he runs to thee, and bestows his richest mercy. Like an affectionate bridegroom he comes to disclose the affections of his heart ; no shepherd ever cherished the bereaved lamb with tenderness equal to that with which thy Saviour administers to thy heart the consolations of his grace. So comes thy Saviour as the parent bird expanding her wings for the protection of her callow brood. As the physician of Gilead he comes to administer to thee that heavenly balm which was collected from his mortal wounds. Surely, my soul, thou shouldst be cheerful in the presence of the heavenly Guest. He brings with him the light of heaven to dispel thy darkness. He is the life, and will wrench thee from the hold of death. With him comes joy, to cheer thee in thy heaviest hours. He comes thy protector, and as a wall of fire, he will compass thee about, that no enemy shall wound thee to thy hurt. Heaven, as it were, comes with him, and its blessedness accompanies his manifestations.

Oughtest thou not to leap for joy, on receiving the intelligence, *Behold thy king cometh unto thee ?* O my Saviour, my God, my King, even so, come Lord Jesus. Well may the news fill thee with astonishment ! Who is this heavenly visitor ? and what art thou ! He is the holiest of the holy, but thou art guilty and vile. He is altogether lovely, but see how loathsome sin hath made thee ! He is rich, but how poor art thou ! He is ALL, thou art nothing. O my Saviour, *whence is*

this, that my Lord cometh unto me ? Ah, Lord ! I am not worthy that thou shouldst come under my roof.—He comes to thee, my soul, not to angels, for they need no pardon ; not to devils, for he has not redeemed them. He comes to thee, with all his heavenly treasures, because he is resolved to be wholly thine. Come then, thou blessed Jesus, for nothing short of thee can satisfy my large desires.

Bah. Mag.



REVIVAL OF RELIGION IN GRAFTON.

Extract of a letter from Mr. Cushman, dated May 16, 1811, to the Editor of the Magazine.

REV. AND DEAR SIR,

INASMUCH as glorious works of God, in the kingdom of his grace, demand the grateful acknowledgments of all the friends of Zion ; I persuade myself I need not apologize for any liberty which I have taken, in addressing an unknown friend. I rejoice in the hope, that although unacquainted with me, yet, Sir, you are not a stranger to the wonderful operations of the Spirit of God. The precious effusions of divine grace, which have been manifested in this place within a few months past, have caused many hearts to rejoice. An account of the wonderful work of God in Sutton, in 1809, and 1810, has heretofore appeared in the Magazine ; which work gradually progressed, until it reached the borders of this town, in April, 1810. About the first of May there were four persons baptized by the Rev. Stephen Gano ; and not far from a fortnight after, eight more followed their Master into the liquid grave, by the hand of the same administrator. From that time, the work has continued, although not so rapid as it has been in some parts of our land, yet in a manner uncommonly pleasing. Beginning at the south-east part of the town, like the wheat scattered by the discreet husbandman, the precious seeds of grace have appeared in different directions, until upwards of fifty have been united to this body.

For several years this church had been travelling through a scene of cold stupidity, with less than thirty members, surrounded with vice, and immorality.

Amongst the sharers in this good work, we feel happy to relate the hopeful change of some, who were so far from godliness as even to reject the very form. It is also pleasant to behold the doors so lately opened for Sabbath-day-feasting, now open for the worship of God ; and we trust their hearts are also open to receive Christ in all his mediatorial offices.

The happy instruments employed have been principally those, who have occasionally travelled this way and preached amongst us. Many thanks are offered for the labours of Elders Gano, Cornell, Bentley, and others. It is but just however, to observe, that, although the gathering is unto this church, yet many of the subjects of the work reside within the borders of several of the adjacent towns. Thus while the sacred cloud is extending over the borders of several towns, desires are enkindled and hopes are cherished, that the precious seed may so be watered, that in the Lord's time it may yield a plentiful harvest. Some evidence of this has already appeared in the towns of Shrewsbury and Boylston ; where the Lord has lately visited his people by his grace. This small cloud has caused many to tremble, for fear that the world will soon be turned "upside down." May the Lord fulfil their dreams.

At present, the appearance in this town is pleasing, on account of the great attention to the word preached. I have been labouring in these parts for about seven months, and I have great reason to bless the Lord that I was ever directed this way. May he continue to grant me assistance to proclaim, and grace to live the blessed religion of our dear Master.

There also appears to be a blessed union among the professors of godliness at present in this place. If we look back not more than eighteen months, we can recognize the time when eight persons only composed the number who met for public worship ; but now our hearts overflow with joy, while we behold a large collection disposed to tread the courts of our God.

The Congregational Church has also been raised from a very small to a considerable number. May the Lord try the hearts, doctrine, and discipline of us all, and bring us all to lay aside error, and follow the dictates of his holy word. And while I feel an inward joy in communicating this, I also desire, Sir, your prayers to God who alone can answer prayer, that by his grace I may ever remain, what I profess to be,

Your sincere, though unworthy Brother,

ELISHA CUSHMAN.

Obituary.

MRS. THAW.

THE subject of this memoir was the wife of Mr. Benjamin Thaw, member and treasurer of the first Baptist church in Philadelphia. She left this world for the mansions of rest in January last. The following is an extract from a sermon, deliv-

ered on the evening of the Lord's day succeeding that of her interment.

"Mrs. Thaw was born October 2d, 1756, in the vicinity of this city. Her mother was a member of this church. Our deceased friend was trained from her infancy in the habit of attending the means of grace. In early youth she discovered a serious concern for her everlasting welfare. Though her first impressions did not continue without intervals of that coldness and indifference which so often assault the youthful mind, she never wholly lost them. But it was in the latter periods of her life that the Spirit of the gospel displayed itself more fully in her conversation and divine enjoyments.

She had long entertained a wish to become united to the church, as a member, and many of her dearest friends were anxiously hoping for the arrival of the time, when her heart would be strengthened for the solemn duty : but a deep sense of her own unworthiness, and a natural timidity of temper, kept her back. The house of God, notwithstanding, was her delight. She was ever seen occupying her place, and in so doing presenting an example worthy of universal imitation. Her countenance bespoke the habitual solemnity of her mind on spiritual subjects. The sense she possessed of strict rectitude of conduct was acute. In the *midst* of the paths of righteousness it was her delight to tread ; assured that such as walk humbly with their God, will do justice and love mercy.

The indisposition, with which it was the pleasure of the Lord to remove her from this vale of tears, commenced early in the last fall season. From that time her health gradually declined. In the interval between the last Christmas and new year, she took to her bed of affliction, and from it never rose. Her attendance on the house of the Lord continued even when her strength seemed almost entirely unequal to the service. She has often been present when a heart, that had no love to the place where the Lord's honour dwelleth, would have thought the measure impossible. She appears from her first confinement to her chamber, to have entertained little or no hope of recovery. She was willing to attend to the instructions of her Physicians, but

Her better thoughts were all in heav'n.

Much of her time she spent in fervent prayer ; often affectionately conversing with her disconsolate husband, and weeping children, and urging their resignation to her heavenly Father's will. She mentioned to some of her friends when visiting her, the great pleasure she had often derived from secret prayer, and the perusal of the word of God. She considered the life of the saint in many respects as a hidden one ; and private devotion as an important, solemn, and precious part of a christian's duty.

Frequently during her sickness, and especially as she drew near the river of death, she repeated the lines,

“None but Jesus
Can do helpless sinners good.”

When asked if any promise of the divine word rested on her mind, which gave her consolation in this trying hour ; she answered, O yes, O yes !—“Come unto me, all ye that labour and are heavy laden, and I will give you rest.” *You know*, added she, *that’s enough ; that’s enough : He will give rest. He hath given it. I feel it.*

It was the lot of our departed friend, and her companion, to lose a lovely son of the age of nine years, in the yellow fever of 1793. The child, in his short, but very severe affliction, gave most pleasing evidence of an interest in a Saviour’s love. The memory of his affectionate embraces and fervent prayers in a dying hour were renewed to the mind of our deceased sister, with peculiar force. She expressed her confidence and joy that she should soon see her little *Benjamin*, and be with him in the presence of the Lamb forever. O she said, she remembered his petitions as he lay dying in her bosom, and could not doubt but that he had reached the goodly land, whither she herself was going.

It was a most affecting occurrence in the history of this amiable child, that during the prevalence of the awful epidemic of 1793, lying in a chamber adjacent to that of his parents he, in the night, suddenly *cried out*. His anxious father hastened to inquire the cause, when the child flew into his arms, appeared greatly terrified, and, still clinging to his parent, was borne into the next room ; where, alas, the conviction was too soon received, that it was the beginning of that fatal disease which proved mortal to thousands.

A christian friend was one afternoon praying with her, when, on the petition’s being offered, “Lord, let thy face shine upon her ; give to her soul tranquillity and joy,” she echoed the petitions, *He does shine on me. He does give me peace. I feel his presence. O my Saviour. O my God—thou art with me.*

It was told her that “Jesus can make a dying bed feel soft as downy pillows are.” O yes, she cried, those words have been often precious to me. I have often heard them repeated with joy. She addressed her children separately, and urged them to the exercise of sympathy, obedience and kindness towards their father. She exhorted them to fear the Lord, and poured on their heads all the blessing of a tender mother. Her last words were, “*take me, take me !*” Such is the lot of the saints.

They sleep in Jesus and are blest,
How kind their slumbers are !
From suffering and from sin releas’d,
And every hurtful snare.

MISS ELIZA G. JENKINS.

THIS amiable youth was called to close the scene of life, on the 8th of May last, in the 23d year of her age. She was a worthy member of the Second Baptist Church of Christ in Boston. From her early years she possessed a very tender mind, and was often known to converse and write on religious subjects with great seriousness. During the late revival in Boston, her mind was very solemnly impressed. One of her sisters, who was younger than herself, was hopefully brought to a saving acquaintance with the Lord; but Eliza remained the subject of continual doubts and fears.

The sister above named, who was a member of the late Dr. Stillman's church, died very young; but died in peace, with a hope full of immortality. This was a most affecting providence to Eliza, and served to deepen her impressions; but still she obtained little or no comfort.

At length her mother, who was then a widow, was laid on a bed of languishing, and was finally removed, as we hope, to a better world.

It was here, that the writer of this memoir, first became acquainted with Eliza. She manifested a tender solicitude for her dear parent, that bespoke the deep sensibility of her heart. It was soon perceived, however, that the concerns of her own soul were mingled with her solicitude for a dying mother.

Shortly after the death of her parent, she obtained a comfortable evidence of her interest in Christ. Consequently, on the first of June, 1810, she offered herself a candidate to the church above named, and was unanimously received to their fellowship.

In relating the gracious dealings of God with her soul, she was remarkably clear and scriptural. Her deep abhorrence of sin as an offence against a holy God, and her self-abasement on account of it, were very strongly expressed. In relating her views of the sufferings of Christ for sinners, she manifested such a sensibility of soul, as seemed to interest and move the feelings of all present. In expressing her ardent love to the Redeemer, she remarked, I think I can say, "As the hart panteth after the water-brook, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God." These words were expressed with such peculiar emphasis, that it was impossible not to feel, unless the heart were indurated by sin.

After her reception by the church, while the pastor as usual was solemnly addressing her, and another dear youth who had also been received, the whole church seemed to be dissolved in tenderness. This was an evening never to be forgotten. On Lord's day, the 3d of June, she was solemnly *buried in baptism*.

in obedience to her Lord's example ; and the Sabbath following, admitted to full communion in the church. Little did we think that she would be so soon called away, to a better world. In the course of the summer her health began to decline, and evident marks of a *hectic* excited the most alarming apprehensions in the minds of her friends. She, however, kept about until the beginning of November, when she was obliged to take to her chamber, from which she seldom went out during the few months she continued. During her long confinement, she manifested the most perfect resignation to the divine will, and seemed to have no choice of her own, whether to live or to die. One day while lying to appearance exceedingly languid and scarce able to speak, she was heard to repeat the whole of the following hymn with considerable emphasis :

“ Great God, I own thy sentence just,
And nature must decay ;
I yield my body to the dust
To dwell with fellow clay.”

WATTS.

As her body decayed, her mind seemed daily to ripen for heaven. She was visited during her illness, by pious persons of different communities, who never left her without feeling strong impressions in her favour. Indeed, we should suppose, that infidelity itself must have been shocked, in witnessing such sweet serenity of mind, such unreserved submission, such heavenly joy, such holy confidence in God, while heart and strength were failing her.

At length, worn out with disease, weary nature sought repose, and a voice from heaven said, “ Blessed are the dead which die in the Lord, for they *rest from their labours*, and their works do follow them.” It may be truly said that she left behind her the good name which is better than precious ointment, and we have no doubt but the day of her death to her, was better than the day of her birth. The Lord's day after her interment, a funeral sermon was delivered from 1 Cor. xv. 56, 57, by her affectionate pastor.

“ But is she dead ? No, no, she lives,
Her nobler spirit flies
To heaven above, and there receives
The long expected prize.
Methinks I see her joyful stand
Before the God of heav'n :
He smiles—she enters Zion's land,
And her reward is giv'n.
In robes of innocence and love
Her virgin soul is dress'd,
And all the angel hosts above
Rejoice to see her bless'd.” *

* Part of the hymn sung on the occasion.

ON PRAYER.

“WHAT,” says Hervey, “can be so truly becoming a *dependent state* as to pay our adoring homage to the Author of all perfection, and profess our devoted allegiance to the Supreme Almighty Governor of the universe? Can there be a more sublime pleasure, than to dwell in fixed contemplation on the beauties of the eternal mind? Can there be a more *advantageous employ*, than to present our requests to the Father of mercies? “Men (said our gracious Saviour) ought always to pray, and not to faint.”

The old Duke of Bedford used to say, “I consider the prayers of God’s ministers and people as the best walls round my house.”

The great Dr. Boerhaave acknowledged, that an hour spent every morning in private prayer and meditation gave him spirit and vigour for the business of the day, and kept his temper active, patient, and calm.

It is said of Colonel Gardiner, that he had always his two hours with God in a morning. If his regiment were to march at four, he would be up at two. Alas! we have few officers who think it their duty or honour to be found in prayer.

For authors to implore the blessing of the divine Being on their writings, is considered as a species of enthusiasm by many; yet we find that Dr. Johnson, who was never considered as an enthusiast, making use of the following prayer on the occasion of his writing one of his most celebrated publications:—“Almighty God, the giver of all good things, without whose help all labour is ineffectual, and without whose grace all wisdom is folly; grant, I beseech thee, that in this undertaking thy Holy Spirit may not be withheld from me, but that I may promote thy glory, and the salvation of myself and others; grant this, O Lord, for the sake of thy Son Jesus Christ. Amen.”

Dr. Doddridge used frequently to observe, that he never advanced well in human learning without prayer, and that he always made the most proficiency in his studies when he prayed with the greatest fervency.

It is related of Horshead, professor of medicine, that he joined devotion with the knowledge and practice of physic. He carefully prayed to God to bless his prescription, and published a form of prayer upon this subject.

“God,” says Dr. Watts, “expects to be acknowledged in the common affairs of life, and he does as certainly expect it in the superior operations of the mind, and in the search of knowledge and truth.

Bishop Saunderson says, that study without prayer is atheism, as well as, that prayer without study is presumption. And we are still more abundantly encouraged by the testimony of those who have acknowledged, from their own experience, that sincere

prayer was no hinderance to their studies : they have gotten more knowledge sometimes upon their knees, than by their labour in perusing a variety of authors ; and they have left this observation for such as follow : Praying is the best studying.

Anecdote of a Malabarian Convert.

AMONG other means employed by the Danish Missionaries on the Malabar coast, to spread the knowledge of salvation among the heathens, they appointed some of their Malabarian converts to translate a *catechism*, in which it was mentioned as the privilege of christians to become *the sons of God* ; one of the translators was startled at so bold a saying as he thought it, and said, " It is too much ! let me rather render it, They shall be permitted to kiss his feet."

*Lett. of Dan. Miss. No. 7,
page 56, in Doddridge.*

To be called the sons of God ! Will not every humble christian be ready to exclaim, " It is too much !" for such an unworthy creature. How little, indeed, do christians realize the high relation they are permitted to enjoy ! To be the adopted sons and daughters of the living God ! What glorious privileges does this relation admit us to the participation of ! O for grace to walk worthy of our high calling. May we never be suffered to degrade it, by a dishonourable association with the world.

Females exhorted to aid Missionary exertions.

An extract from Cecil's Sermon.

" And let me remind *Females* how much they owe in Society to the diffusion of gospel light, and let me thereby attempt to stimulate *them* to employ their influence in diffusing its healing beams. Could you behold the cruel slavery of your own sex in heathen nations, I should scarcely need any other argument with *you*. When a Missionary in South America was reproofing a married woman of good character for following the custom of destroying female infants, she answered with tears,— " I wish to God, Father, I wish to God, that my mother had by my death prevented the distress I endure, and have yet to endure as long as I live. Consider, Father, our deplorable condition. Our husbands go to hunt, and trouble themselves no far-

ther. We are dragged along, with one infant at the breast, and another in a basket. They return in the evening without any burden : we return with the burden of our children ; and, though tired with a long march, are not permitted to sleep ; but must labour the whole night, in grinding maize to make chica for them. They get drunk, and in their drunkenness beat us, draw us by the hair of the head, and tread us under foot. And what have we to comfort us for slavery that has no end ? A young wife is brought in upon us, who is permitted to abuse us and our children, because we are no longer regarded. Can human nature endure such tyranny ? What kindness can we shew to our female children equal to that of relieving them from such oppression, more bitter a thousand times than death ? I say again, would to God that my mother had put *me* under ground the moment I was born ” The preacher goes on, “ Observe, this was not a peculiar case, but a national custom. Ah, how remote from that which the benevolent and sympathizing genius of the gospel, we would introduce among them, recommends !—Look, again at another national custom which to this day brings a widow, after having just closed the eyes of her husband, to be burnt to ashes at his funeral !—30,000 say some, 50,000 say others, of such victims perish annually in the East Indies.” *ibid.*

Anecdote of Lord Bacon.

When the French ambassador visited the illustrious BACON in his last illness, and found him in bed with the curtains drawn, he addressed this fulsome compliment to him : “ You are like the angels, of whom we hear and read much, but have not the pleasure of seeing them.”—The reply was the sentiment of a philosopher, and language not unworthy of a christian—“ If the complaisance of others compares me to an angel, my infirmities tell me I am a man.” *ibid.*

Anecdote and Saying of Dr. Gill.

When Dr. Gill first wrote against Dr. Taylor, some friends of the latter called on the former, and dissuaded him from going on ; urging among other things, that Gill would lose the esteem, and of course, subscriptions, of some wealthy persons who were Taylor’s friends. ‘ Do not tell me of losing,’ said Gill ; ‘ I value nothing in comparison of gospel truths. I am not afraid to be poor.’ *ibid.*

MEETING OF THE BAPTIST MISSIONARY SOCIETY.

ON the 29th of May, 1811, the Baptist Missionary Society in Massachusetts held its ninth annual meeting at the Second Baptist Meeting House in Boston. Having sought the divine blessing and direction by prayer, a variety of interesting communications, relative to the missionary cause, were laid before the Society. The Trustees presented the following Report, which was read and accepted.

REPORT.

Fathers and Brethren,

The Board of Trustees, with peculiar pleasure, greet the return of this anniversary, which assembles the members of the Missionary Society from various sections of our country. No object, of equal magnitude with the interests of the Redeemer's kingdom, can possibly engage our attention. In other quarters of the globe, multitudes are assembling at the alarm of war, to effect the destruction of each other, and we hear of garments rolled in blood. Here, christian philanthropy contemplates with delight an assemblage of Immanuel's subjects, whose object is to disseminate the gospel of peace, which proclaims liberty to the captives, furnishes a shadow for repose in a weary land, and points to a kingdom of permanent rest.

The Board are happy to lay before you the state of the Society, as it exhibits increasing evidence of the Divine approbation, and will furnish occasion for gratitude and praise. The continued liberality of the christian public has enabled the Board to prosecute, to as great extent as heretofore, the benevolent object for which the Society was constituted. Since the last meeting, they have given appointments for different periods of service, to *seventeen* persons, amounting, in the whole, to 280 weeks. From some they have not received information, and cannot state whether the appointments were accepted ; but from several, pleasing returns have been made.

Elder ISAAC CASE has fulfilled his appointment for 9 months, in the district of Maine, and in the British Provinces of New Brunswick and Nova Scotia. He has visited many of our destitute churches, and published the gospel to multitudes who seldom hear its heavenly accents.

Brother HENRY HALE has also performed a missionary tour through the same tract of country. He witnessed very peculiar

effects attending his labours, in the hopeful conversion of numbers.

Elder STEPHEN PARSONS has had an appointment for 3 months in the westerly parts of the State of New York, which he has fulfilled to the satisfaction of the Board.

Elder SAMUEL CHURCHILL has spent 4 months in preaching in destitute places in the north westerly parts of New Hampshire, and northerly parts of Vermont.

Brother AMOS ALLEN was appointed for three months in the District of Maine, at the request and at the expense of a Society of young men belonging to the three Baptist Churches in Boston, called the *United Society*, who have been for several years commendably engaged in collecting a fund for benevolent objects. It is peculiarly animating to notice the power of the gospel, which calls youth, who naturally unite for amusement, to unite in promoting the eternal interests of mankind. Mr. Allen has fulfilled his appointment, and laboured where the people were eminently sitting in the region and shadow of death.

Elder DAVID IRISH has performed a mission of three months in the northwesterly parts of the State of New York, where his labours appear to have been gratefully received.

Elder ROOTS continues to labour in the northwesterly parts of New York, and in the Susquehannah country in Pennsylvania, where for several years he has been dispensing the gospel to the destitute. This is a very extensive field, and calls loudly with a Macedonian cry for help. He has spent 9 months during the last year in the service of this Society.

Elder JESSE HARTWELL performed a tour of three months in the Susquehannah country, in which he travelled 708 miles, preached 70 times, and saw encouraging fruits of his labours. He and Elder ASA TODD have since performed a mission of three months in the same circuit, and travelled in company, which method has been found very desirable in some sections of the country.

Elder LIVERMORE spent 3 months in the district of Maine, and his journal exhibits evidences of a ready attention to the messages of peace.

Elder PERKINS has acceptably performed a mission of 6 months in New Hampshire, Vermont, and Lower Canada; in which though he met with some opposition from the enemies of truth, yet he saw happy fruits of his labours.

Elder HEZEKIAH PETTET is now fulfilling an appointment for three months in the southerly parts of New York, and in Pennsylvania.

Our respected friend, Elder SAMUEL AMBROSE, having an appointment for 6 months, commenced his tour, but was visited with three fevers in succession, by which he was confined nearly three months, and thus by the immediate hand of Providence was

denied the pleasure he had contemplated, in unfurling the banner of the Redeemer to those who are wandering, destitute and forlorn, in the wilderness.

While we cherish gratitude that God inspires the hearts of so many to enter on missionary labours, we must remark, with peculiar pleasure, what is applicable to our missionaries generally, that they have met with a cordial reception, and in almost innumerable instances have received the most pressing solicitations again to visit and administer to them that were hungering for the bread of life.

With respect to the general aspect of the missionary Society, we state with pleasure, that the people of God appear to take an increasing interest in the situation of those who are perishing for lack of knowledge. Many churches and individuals have done worthily in pecuniary contributions; even little children have cheerfully come forward with their offerings. We cannot forbear also to make the most honourable mention of Female Charitable and Mite Societies, whose diffusive benevolence has become one of the principal channels through which our supply is derived. Our Saviour, while on earth, experienced the munificence of honourable women, who ministered to him of their substance; now the sick and wounded, and those who have been bitten by the fiery flying serpents in the wilderness of sin, are receiving the wine and the oil of gospel grace by the aid of these mothers and sisters in Israel.

On the decease of some liberal benefactors to the Society, fears were excited lest our operations should be circumscribed by a diminution of funds; but we would gratefully notice the divine goodness in preventing our fears, by opening the hand of christian charity. But while we thus offer the incense of praise for what God has enabled his people to accomplish, we must not forget the extended field which lies yet uncultivated. A vast proportion of the world is not enlightened by the Sun of righteousness; and multitudes who reside where his light shines, are dead in trespasses and sins, and remain unconscious of his beams. There is therefore sufficient latitude for the united exertions of all the christian world in extending the knowledge of the truth. Let each one then, who has been redeemed by the blood of the Lamb, inquire if he is as zealous, and as ardently devoted to the cause of Christ, as the immense price, at which he has been purchased, reasonably demands. Let the cloud of witnesses, raised in other places, have an inspiring effect upon us. While our venerable friends in India are labouring with an ardour and zeal which has astonished the christian world, to translate and spread the pure word of God among the millions of idolators in the east, let our hearts burn with a sacred ardour to sound the name of Immanuel to those within our

reach, who are scattered on our borders, and who inhabit our villages. And while our hearts' desire and prayer to God for distant nations is, that they may be saved, let us not forget our fellow citizens, and the members of our domestic circles. Let us seek to diffuse that religion, whose peaceful influence will calm the strife excited by human passions in civil and political concerns. Of such immense importance is the religion of Jesus, and so august are the scenes it unfolds, that were it cordially received, the minor considerations of this world would have less power to agitate and corrode the mind. May we witness these happy effects, and behold multitudes following in the train of the Redeemer, who shall join in his future triumphs.

Fathers and brethren, and all who are interested in Zion's welfare, we perceive no reasons for discouragement ; on the contrary, numerous motives unite their influence to excite increased zeal. Let us fix our eye on Jesus, the Author and Finisher of our faith : and may his example furnish an inspiring principle, to impel us to activity, so long as one of the human race sits in the region and shadow of death.

At the above meeting the following persons were chosen officers of the Society for the present year.

Rev. THOMAS BALDWIN, D. D.	<i>President.</i>
Rev. JOSEPH GRAFTON, A. M.	<i>Vice Pres.</i>
Rev. WILLIAM COLLIER, A. M.	<i>Secretary.</i>
Mr. E. LINCOLN,	<i>Treasurer.</i>

TRUSTEES.

Rev. Stephen Gano, A. M.	Rev. Jeremiah Chaplin, A. M.
William Batchelder, A. M.	James Read,
John Peak,	Dea. John Wait,
Lucius Bolles, A. M.	Thomas Kendall,
Elisha Williams, A. M.	Josiah C. Ransford,
David Benedict, A. M.	Mr. John Moriarta.

In the evening the Rev. MR. BOLLES delivered an appropriate Sermon before the Society, in the 2d Baptist Meeting House, from Isaiah xliii. 13, *I will work, and who shall let it ?* After which a contribution was made for the benefit of the Society.

LIST OF DONATIONS, &c.

Amount received by the Treasurer of the Baptist Missionary Society,
from Sept. 1, 1810, to Sept. 1, 1811.

1810.			
Sept. 12.	By Cash	from Female Mite Society, Warren,	\$50,00
	do.	from Female Mite Society, Providence,	132,94
	do.	from Brother John Pitman, do.	10,00
	do.	from Baptist Church, Attleborough,	17,91
	do.	from Female Society, do.	23,82
	do.	from Brother Emerson, pr. Elder Batchelder,	1,00
	do.	a bequest from the late Mr. Timothy Brown, of Salem, pr. Mr. Bolles,	100,00
	do.	from Baptist Church, Newport,	7,75
	do.	from Baptist Church, Pawtucket,	15,00
	do.	from unknown friend, pr. Elder Grafton,	5,00
	do.	from a Sister of Grafton Church, do.	1,00
	do.	from Elder E. Williams,	1,00
	do.	from Female Society, Randolph,	16,10
	do.	from Baptist Church, do.	11,20
	do.	from 2 Female Friends, Raynham,	1,00
	do.	from Elder Chaplin, Danvers,	1,00
	do.	from Mr. Kent, do.	3,00
	do.	from Brother Pickens, Middleborough,	1,00
	do.	from Elder Samuel Nelson, do.	2,00
	do.	from a friend,	2,00
	do.	from a female friend, do.	1,00
	do.	from a friend,	75
	do.	from Female Society, Barnstable,	11,00
	do.	from Baptist Church and Society, do.	17,00
Nov. 17.	do.	from Mrs. Page, Haverhill, (N. H.) pr. Dr. Baldwin,	5,00
	do.	from Female Society, Danville, Vermont, pr. Mrs. Fisher,	8,63
1811.			
May 23.	do.	from a lady in Scituate,	5,00
29.	do.	Deacon Tilley, Newport, pr. Mr. Gano,	5,00
	do.	from Mrs. Abigail Peck, Providence, do.	2,00
	do.	from Elder Gano,	1,00
	do.	from Brother Lewis Leonard,	1,00
	do.	from the Boston Female Society, pr. Miss Mary Webb,*	103,18
Carried forward,			\$563,28

* The Boston Female Society was organized Oct. 9, 1800, expressly for the promotion of Christian Missions. The members meet monthly, each paying 2 dolls. per year. This was the earliest female Institution for this purpose which has come to our knowledge. A number of similar societies, however, have since been formed in various places. This Society, which is composed of Congregationalists and Baptists, presented its funds annually to the Congregational Missionary Society, till the Baptist Society was formed; after which the members contributed each one to her own denomination. The Society has lately received such large additions, as to suggest the expediency of dividing it into two branches. The Baptist Missionary Society has received from these benevolent females, \$416,44; also from the Boston Cent Society, \$355,77, and from the children's Cent Society, \$56.

		Amount brought forward,	\$ 563,28.
1811, May 29,	do.	from Female Cent Society, Boston, pr. Miss Webb,	36,87
	do.	from Children's Cent Society, do. do.	27,00
	do.	from Elder Williams, Beverly,	1,00
	do.	from 2d Bap. Church and Society, in Boston,	190,25
	do.	from 3d Bap. Church and Society, in do.	62,00
	do.	By a bequest from Miss Eliza Wild, deceased,	12,00
	do.	Baptist Church and Society, Newburyport,	15,08
	do.	Female Cent Society, do.	20,00
	do.	Young Men's Cent Society, do.	4,00
	do.	from Elder John Peak,	1,00
	do.	from Brother Glover, Kingston,	1,00
	do.	from Brother David Beal,	5,00
	do.	from Salem Cent Society, pr. Mr. Bolles,	106,00
	do.	from Bap. Church and Society, Salem, do.	144,00
	do.	from Mr. Wilson, Worcester, pr. Dr. Baldwin,	5,00
	do.	from Elder Chaplin, Danvers,	1,00
	do.	from Brother B. Kent, do.	5,00
	do.	from 3d Baptist Church and Society, Middleborough, pr. Elder Nelson,	4,00
	do.	from Elder Samuel Nelson,	1,00
	do.	from Haverhill Cent Society, pr. Mr. Batchelder,	55,52
	do.	from Mr. Amos Chase, Haverhill,	1,00
	do.	from Elder Batchelder,	1,00
	do.	from Elder Jason Livermore, Malden	1,00
	do.	Miss Atwood, Ware, N. H. pr. Mr. Benedict,	1,00
	do.	from Rev. Thomas Waterman,	2,00
	do.	from 2 female friends, Medfield, pr. Mr. Gamel,	2,75
	do.	from Brother Gamel,	1,00
	do.	from Deacon Carter,	1,00
	do.	Elder Collier,	1,00
	do.	from a deceased friend, pr. Elder Collier,	2,00
	do.	from an unknown friend, Wrentham, pr. Mr. Williams,	1,00
	do.	from Micah White, Esq. Randolph,	1,00
	do.	collected at the contribution in the evening,	90,00
Aug. 17.	do.	of Dr. Baldwin, being profits arising from the Magazine,	100,00
	do.	from Mr. Benjamin Hastings, pr. Dr. Baldwin,	5,00
	do.	from Mr. John Cassel,	1,00
			<hr/>
			\$ 1471,75

☞ *The Trustees, in behalf of the Baptist Missionary Society, tender their cordial thanks to the several individuals and Societies, who have thus generously contributed to disseminate the gospel, and solicit their continued benevolence.*

H Y M N.

Ye must be born again. JOHN III. 7.

1. Awak'd by Sinai's awful sound,
My soul in bonds of guilt I found,
And knew not where to go ;
O'erwhelm'd with sin, with anguish slain,
The sinner must be BORN AGAIN,
Or sink to endless wo.
2. Amaz'd I stood, but could not tell
Which way to shun the gates of hell,
For death and hell drew near ;
I strove indeed, but strove in vain,
The sinner must be BORN AGAIN
Still sounded in mine ear.
3. When to the law I trembling fled,
It pour'd its curses on my head,
I no relief could find ;
This fearful truth increas'd my pain,
The sinner must be BORN AGAIN,
O'erwhelm'd my tortur'd mind.
4. Again did Sinai's thunders roll,
And guilt lay heavy on my soul,
A vast unwieldy load ;
Alas ! I read and saw it plain,
The sinner must be BORN AGAIN,
Or drink the wrath of God.
5. The saints I heard with rapture tell
How Jesus conquer'd death and hell,
And broke the fowler's snare.
Yet, when I found this truth remain,
The sinner must be BORN AGAIN,
I sunk in deep despair.
6. But while I thus in anguish lay,
Jesus of Naz'reth pass'd that way,
And felt his pity move ;
The sinner, by his justice slain,
Now, by his grace, is *BORN AGAIN,*
And sings redeeming love.
7. To heaven the joyful tidings flew,
The Angels tun'd their harps anew,
And loftier notes did raise ;
All hail ! the Lamb who once was slain,
Unnumber'd millions, *BORN AGAIN,*
Will shout thine endless praise.



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